

THE
NEW YEAR'S

Feast

ON HIS
COMING OF AGE.

ILLUSTRATED
WITH
APPROPRIATE ENGRAVINGS.

LONDON:
J. HARRIS AND SON,
CORNER OF ST. PAUL'S CHURCH-YARD.

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2 pp of 4 plates

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NEW YEAR'S

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ON HIS COMING OF AGE.



LONDON:
J. HARRIS AND SON,
CORNER OF ST. PAUL'S CHURCH-YARD.

1824.



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For Good Conduct
and Work.

July 23, 1859

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PREFACE.

THE following little Poem is principally a versification of a prose composition, which appeared in the London Magazine, for January 1823. The writer thought it might be rendered both amusing and instructive to the young, if cast in a poetic form, and with this view attempted it, with what success the Public must judge. The illustrative Notes are chiefly taken from "Clavis Calendaria," by Brady, and are designed to assist the juvenile capacity in understanding the allusions in the Poem.

PREFACE

The following Poem is originally a translation of a prose composition, which appeared in the London Magazine, for January 1834. The writer thought it might be rendered both knowing and instructive to the young, if cast in a poetic form, and with this view attempted it, with what success the Public must judge. The Illustrations are chiefly taken from "Classical Calendar," by Brady, and are designed to assist the juvenile capacity in comprehending the allusion in the Poem.

THE
NEW YEAR'S FEAST

ON
HIS COMING OF AGE.

1.

THE *Old Year* being dead, the young Lord, *New Year's Day*,
Determined on giving, for once and away,
A treat to his friends; and that none might be slighted,
All the *days* in the year to the Feast were invited.

2.

The *Festivals*¹ Stewards were made of the Feast,
For providing good cheer they were judges at least;
In arranging their plans, which was done with much haste,
They said their own bounty at last they should taste.

3.

The swift-footed *Hours* left the cards, and they found
All the *Days* out with ease as they went each their round,
Except *Easter Sunday*², and one or two more,
Who had quitted the dwellings they lived in before.

4.

It was argued and stiffly debated by some,
That the *Fast Days*³ should not be invited to come;
That their lean half-starved faces, and black sackcloth vests,
Would disagree much with the rest of the guests.

5.

But *Christmas Day* settled the point in dispute,
And all the objectors were instantly mute:
'Twas his wish, and he said it with something of glee,
To see how with *Feasting* the *Fasts* would agree.

6.

Their dress, and the manner in which to appear,
Was left to their taste, as you shortly shall hear:
The *Vigils*⁴ alone were requested to come
With their lanthorns to light the good gentlefolks home.

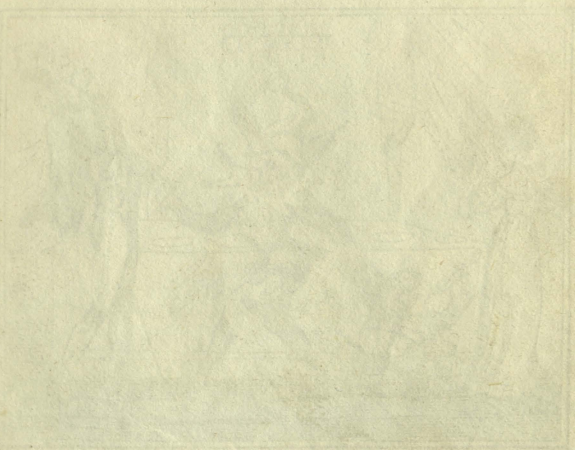
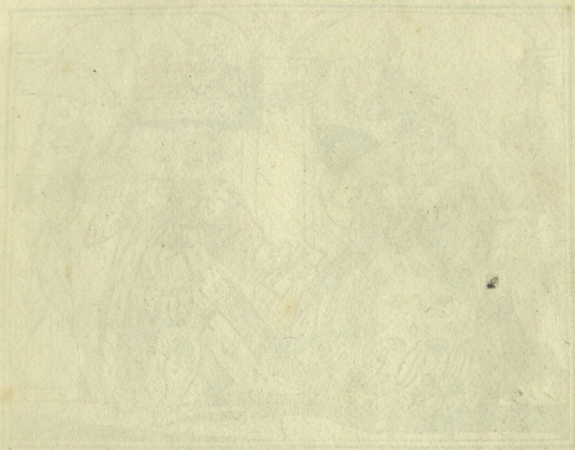


The *Old Year* being dead, the young Lord, *New Year's Day*.
—p 5.



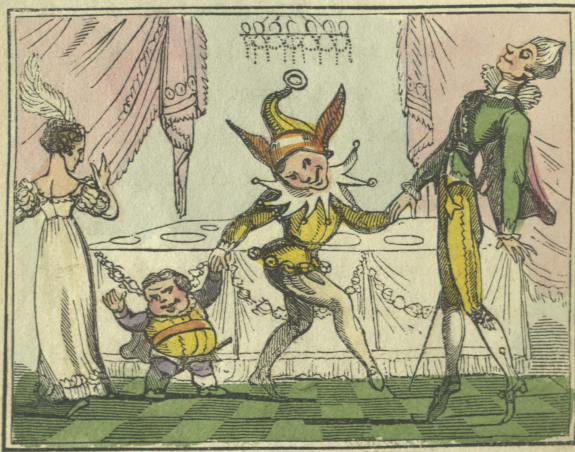
But *Christmas Day* settled the point in dispute. —p. 6.







Only *Lady Day* carried herself rather high. — p. 7.



The *twenty-first day of June*, I remember. — p. 8.

7.

All the Days came correctly, each one to their day,
Some smiling, some frowning, some sad, and some gay :—
*Three hundred and sixty-five*⁵ covers in all,
On the principal table were laid in the hall.

8.

At a sideboard, of various odds and ends made,
An occasional cover moreover was laid,
For the *twenty-ninth day of February*⁶,
As he chose from the rest of the guests to vary.

9.

At last they all came, and they made a rare din,
For *Foul Days* and *Fine Days* together came in,
Salutations were various—Hail, brother day, hail!
Sister day, said another, I knew would not fail :—

10.

Only *Lady Day*⁷ carried herself rather high,
And seemed somewhat scornful as others went by ;
But *Twelfth Day*⁸ came in, in a suit white and gold,
And attracted the eyes both of young folks and old.

11.

The rest came in colours, some white and some green,
But *old Lent and his children*⁹ in mourning were seen :
Rainy days came in dripping, and, as 'twas arranged
By their *sun-shiny friends*, their stockings were changed.

12.

Wedding day in his old marriage finery came,
It was worse for the wear, but he was not to blame ;
Pay day came in late, but e'en then was detected,
And *Doomsday* sent word that he might be expected.

13.

*April Fool*¹⁰, as chief jester, a deep plot had laid,
To marshal the guests, and some wild work he made ;
For the good and bad days he huddled together,
And the days that were fine he set next to wet weather.

14.

The *twenty-first day of June*¹¹, I remember,
He sat next the *twenty-first day of December*¹² ;
The former the latter contemptuously eyed,
Like a May-pole a marrow-bone placed side by side.

15.

*Ash Wednesday*¹³ as it was concerted was seen,
Christmas Day and *Lord Mayor's Day* safe wedged in
between,

On barons of beef and on turkeys he dined,
A thing he had not done for time out of mind.

16.

'Then *Christmas Day* plied him with wassail¹⁴ and wine,
Till he hiccupp'd and roar'd for the juice of the vine;
While he lustily rail'd out against all dried fish,
As a sour hy-po-crit-i—crit—crit-i-cal dish.

17.

Then he dipp'd in his hand in a custard that stood
Hard by his left neighbour, declaring 'twas good:
Till he look'd, while all over his black beard it clung,
Like the *last of December* with icicles hung.

18.

Betwixt two of the days a dispute now arose,
As to whom it devolv'd the King's health to propose,
Old *August the twelfth*¹⁵, in a sorrowful plight,
Asserted his claim both of custom and right.

19.

St. George's Day rose, in a rich court dress suit,
 Declaring his claim was beyond all dispute;
 The King with his Council had settled the matter,
 And why should old August now make such a clatter?

20.

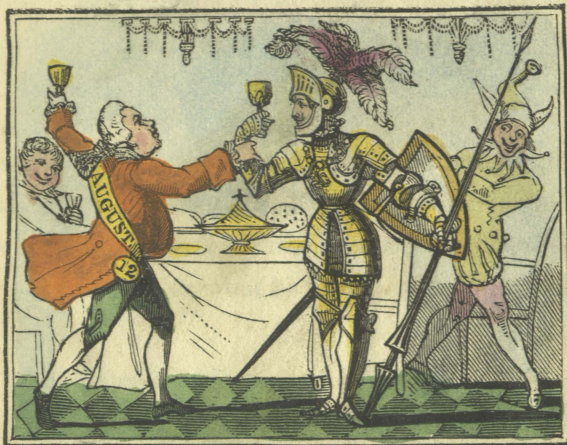
April Fool was now call'd on the cause to decide,
 And the parties agreed his award to abide;
 He declared that the right was with August no doubt,
 But for peace sake, *St. George* must the toast now give out.

21.

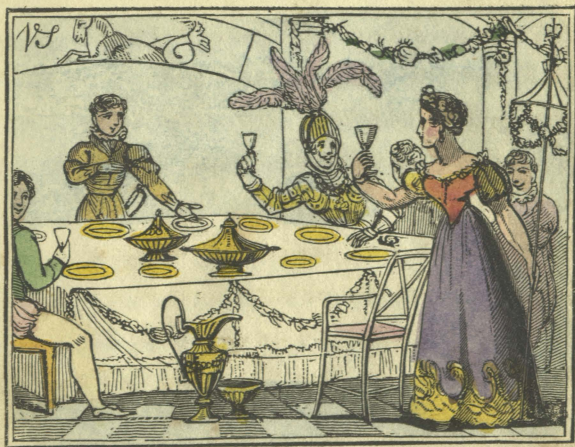
*May Day*¹⁶ with a sweetness of manner and tone,
 For which, 'mong the days, she has ever been known,
 Gave the health of the founder, and hoped that his life
 Would be prosperous and happy, devoid of all strife.

22.

The *Lord of the Feast* then arose from the chair,
 And acknowledged their toast with a dignified air;
 He was happy his Father's old tenants to see,
 And hoped that, like him, they should ever agree;



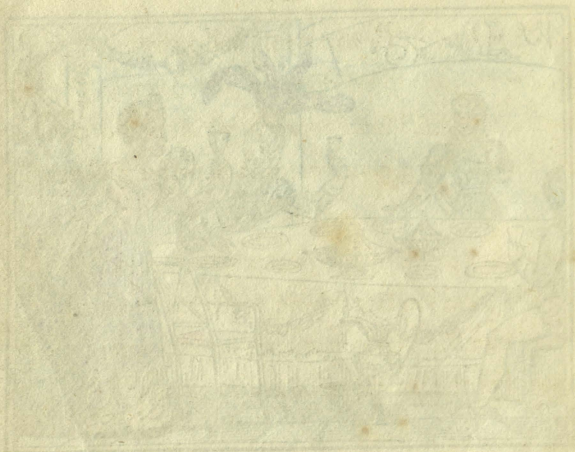
St. George's Day rose, in a rich court dress suit.—p. 10.



May Day with a sweetness of manner and tone.—p. 10.



St George, Dying in a ship four days after the battle of St George's



King David with a sweetness of manner and love

23.

If aught seem'd too hard, or too heavy to bear,
Their complaints should be always indulged with his ear;
Their farms he 'd improve, and their rents he would lower,
He wished for his due, but he wanted no more.

24.

At this the *four Quarter Days*¹⁷ look'd at each other,
As if they would say, 'what d'ye think of that, brother?'
And '*April Fool*' whistled '*New Brooms*,' while a call
For order was made at the end of the hall.

25.

A sturdy old rebel, by name full well known,
*November the fifth*¹⁸, cried out in a loud tone,
(When he heard the Lord's speech, which he did to the letter)
'Now the old one is gone, we can't hope for a better.'

26.

This rudeness of his by the guests was resented,
And when 'twas too late the old firebrand repented;
But they bundled him out at once into the-street,
As unworthy the honour with gentry to meet.

27.

Order being restored, the *new Lord*, who in truth
Was ruffled a little,——he was but a youth;—
Gave the health of *the Days*, and expressed his delight
At meeting them thus, in terms truly polite.

28.

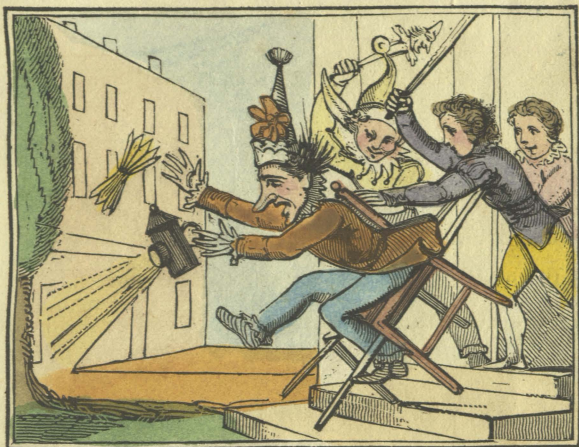
Then gracefully turning his head on one side,
His guest at the sideboard he quickly espied;
Then between the *Greek Calends* and *Latter Lam-mas*¹⁹
He placed him, and pledged him in one brimming glass.

29.

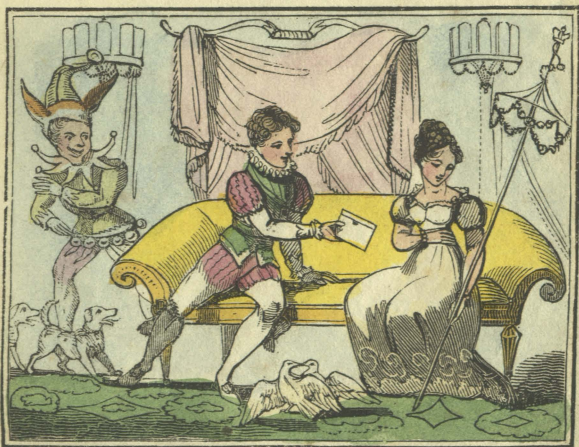
Pretty May all this time by *St. Valentine* courted,
Sat blushing and smiling, while he was transported;
The *Dog Days*²⁰ began to be jealous and bark,
But their anger seem'd only to fan up the spark.

30.

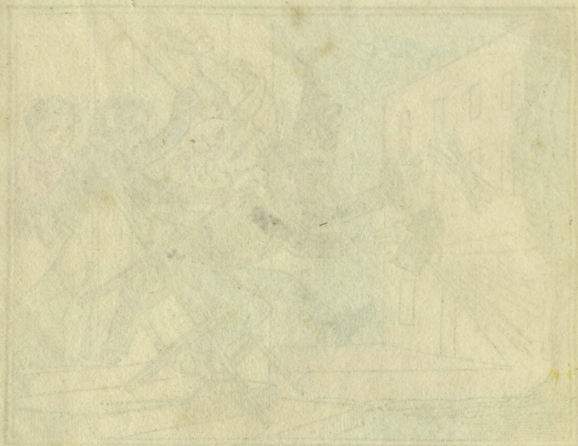
April Fool, who delights in a good bit of sport,
Clapp'd and halloo'd them on in a mischievous sort,
While those mad wags the *Ember Days*²¹ blew up the flame,
Till *the mother of days*, *Septuagesima*²² came.



November the fifth, cried out in a loud tone.—p. 11.



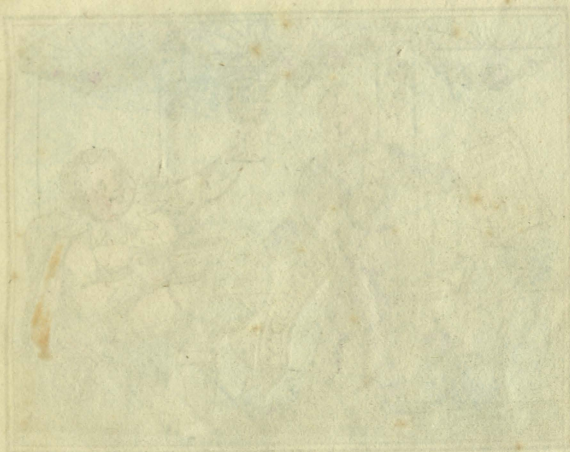
Pretty May all this time by *St. Valentine* courted.—p. 12.



Remember the fifth, wind out in a loud tone - p. 11.



Pretty May all this time by St. Valentine's courted - p. 12.



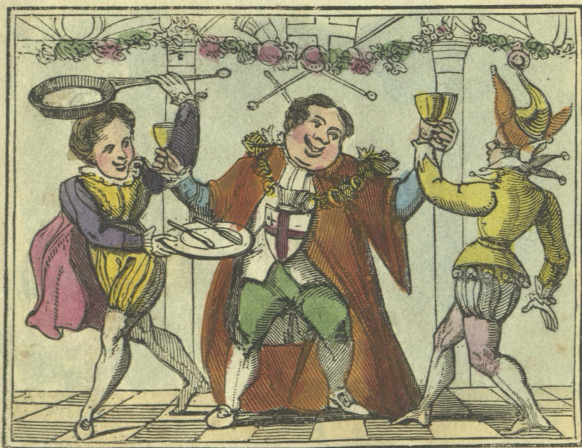
18. The building of the wall of the city of Jerusalem.



19. The building of the wall of the city of Jerusalem.



Ash Wednesday was call'd on to give them a song.—p. 13.



Then *Shrove Tide*, *Lord Mayor's Day*, and *April Fool*.—
p. 14.

31.

She regretted that any a riot should raise,
And diverted attention, by telling the ways
In which lovers of old did the fair sex address,
And how ardent the language they used to express.

32.

One Master *Rogation Day*²³, always, she said,
Was putting the question to her on this head;
But she kept him at distance as any could tell,
Who chose to refer to the *Old Chronicle*²⁴.

33.

Then she talked, and she rattled, and rambled on
To the *good old days*, and *the days that were gone*,
And so to the *days before the flood* came,
Till she proved that her head was half-crazy, the dame.

34.

Ash Wednesday was called on to give them a song,
He pleaded excuses both earnest and long;
But finding in what a dilemma they 'd brought him,
He chanted a Carol which *Christmas* had taught him.

35.

Christmas Day followed next, and in notes dull and dreary,
 He hit off quite drawling, the tune, *Misereré*;
*Old Mortification*²⁵ himself joined the laugh,
 Although he declared it was too bad by half.

36.

April Fool was o'erjoy'd thus to see him behave,
Good Friday was seen to look wond'rously grave,
Fair Sunday held up her neat fan for a while,
 Lest any should see that the scene forced a smile.

37.

Then *Shrove Tide*²⁶, *Lord Mayor's Day*²⁷, and *April Fool*,
 Joined in singing a glee with *the Lord of Misrule*²⁸;
 All the days chimed in with them, and merrily sung,
 Till the hall with their shouting in loud echoes rung.

38.

Next conundrums and quibbles they fell too like mad,
 And the question was ask'd, who most followers had?
Quarter Days said that they had, for creditors came
 And follow'd their footsteps, nor were they to blame.



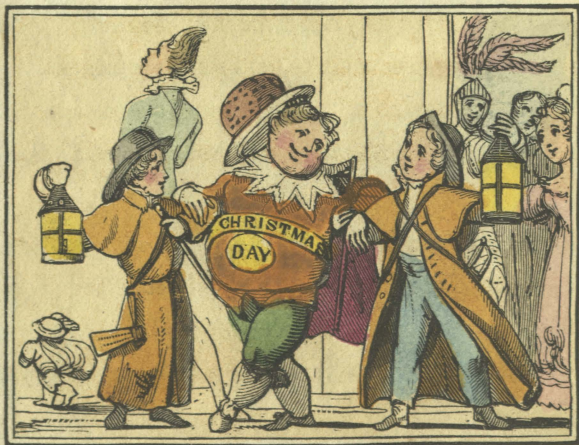
The Church was called out for lights to be brought — p. 15



The people so numerous that they could not all be accommodated — p. 15



Then *Candlemas* call'd out for lights to be brought.—p. 15.



Two Vigils, so watchmen are called on high.—p. 15.

39.

April Fool, who was sober enough for a feaster,
Decided for *forty days prior to Easter*;
For the debtors outnumber'd the creditors clear,
And they kept their Lent for the whole of the year.

40.

Then *Candlemas*²⁹ call'd out for lights to be brought,
But the rest of the days were quite shock'd at the thought;
Fair water in ewers of pure silver went round,
The same lady in washing a long time was found.

41.

Day being now ended they call'd for their clothes,
Some great coats, some mantles, and some roquelaus;
Lord Mayor's day went off, closely wrapp'd in a mist,
And 'tis said as he went that some Misses he kiss'd.

42.

Shortest Day went away in a murky thick fog,
Which enveloped him round like a little hedge-hog;
Two Vigils, so watchmen are called on high,
Saw *Christmas Day* home, and then bade him good-bye.

43.

Another *old Vigil*, a stout-made patrol,
Called the *Eve of St. Christopher's*, jolly old soul,
Perceiving *Ash Wednesday* inclining to roam,
Took him up on his shoulders and carried him home.

44.

Old Mortification went floating along,
Singing snatches of *Carols* and bits of a song,
But very few *Aves*, as you may believe,
At which the old watchman laugh'd much in his sleeve.

45.

Longest Day set off westward in crimson and gold ;
Some Ladies slight clothed, it was fear'd would catch cold ;
But some in one fashion, and some in another,
Went off, after bidding farewell to each other.

46.

Pretty May and *sweet Valentine* went off together,
In as silvery a twilight as lovers saw ever ;
The evening drew on, *New Year's Day* went to rest,
And the hall was soon clear'd of the last loitering guest.

NOTES.

¹ *Festivals.*

Certain days appointed by the Church in commemoration of important events, such as Christmas Day, Ascension Day, and others.

² *Easter Sunday.*

Easter, Shrove Tuesday, and other days, are moveable Feasts, depending on the changes of the moon for the period at which they are held, and consequently happen on different days every year.

³ *Fasts.*

Seasons set apart by the Church, for fasting and humiliation, such as Lent.

⁴ *Vigils.*

Evening Seasons of preparation before Fasts or Festivals.

⁵ *Three hundred and sixty-five.*

This allusion is to the number of days in the year.

⁶ *Twenty-ninth Day of February.*

The Solar Year, consisting of 365 days, 5 hours, 48 minutes, 48 seconds, it becomes necessary to add one day every four years to the Calendar; this is done by giving an additional day to February: so that every fourth year we have the 29th of February.

⁷ *Lady Day.*

The Annunciation of the Virgin, a festival celebrated in remembrance of the Angel announcing to the Virgin Mary, that she was to be the mother of the Messiah (vide Luke i. ver. 26 to 38). It is one of the four Quarter Days, and the 25th of March.

⁸ *Twelfth Day.*

This day is called Epiphany, from a Greek word signifying, appearance; and is kept in commemoration of the 'manifestation' of the Saviour to the Gentiles. This feast being twelve days after Christmas, is commonly named Twelfth Day. There is an old custom of having cake in families on this occasion, and a festive practice of drawing for King and Queen, &c. when it is divided.

⁹ *Lent, &c.*

This fast commences on Ash Wednesday, and continues till Easter, being a period of forty days. The ancient Christians abstained wholly from food until the evening of each day throughout this long fast.

¹⁰ *April Fool.*

In the old Almanacks the First of April is marked All Fools' Day. It is celebrated for attempts to deceive persons by sending them on trifling messages and other deceptions: the individual thus deceived is called an April Fool.

¹¹ *Twenty-first Day of June.*

This is the Longest Day, or the medium of the Summer Solstice.

¹² *Twenty-first Day of December.*

This is the Shortest Day, or the medium of the Winter Solstice.

¹³ *Ash Wednesday.*

This is the commencement of Lent, and stands conspicuous in the history of the ancient church, for the severity

of discipline exercised on that day; penitents wore covering of the coarsest sackcloth, and were sprinkled with ashes of the Palm Tree, or other evergreens. It is customary now to eat salt-fish on this day, as it is a strict fast.

¹⁴ *Wassail.*

The Wassail Bowl was formerly passed round at Christmas; it contained a liquor called lamb's wool, which was a composition of ale, sugar, nutmeg, &c.

¹⁵ *August the Twelfth.*

His present Majesty King George IV. was born on the 12th of August, and his birth-day was celebrated on that day, till it was ordered to be kept on the 23d of April, which is St. George's day. The custom of keeping birth-days is very ancient, and may be traced to the time of the Roman Emperors.

¹⁶ *May Day*

was formerly kept in most places with great rejoicing; very few remains of the custom are now to be met with. In the country the village girls prepare garlands of flowers; but in London, the only remaining vestige of May Day

rejoicings, is the assemblage of the chimney-sweepers on that day.

¹⁷ *The Four Quarter Days*

are those days which are appointed legally for payment of rents, &c. they are the 25th of March, or Lady Day; the 24th of June, or Midsummer Day, which is the Feast of St. John the Baptist; the 29th of September, or Michaelmas Day, which is the Festival of St. Michael: and the 25th of December, or Christmas Day, which is the Festival of the Nativity.

¹⁸ *November the Fifth.*

This day is kept as a holiday, in remembrance of the discovery of what is commonly called, the Gunpowder Plot. This was a conspiracy to blow up the King and Parliament in the year 1605, but which was providentially discovered on the 5th of November. Guido, or Guy Fawkes, as he is generally called, was the miscreant who was to have set fire to the train; he was executed in Old Palace Yard, Westminster, in January 1606; and he has annually been burnt in effigy from that period.

¹⁹ *The Greek Calends and Latter Lammas*

both refer to proverbial expressions. Among the Romans, when any one wished to signify that he was insolvent, he said that he would pay on the Greek Calends; the Greeks not having any calends in the division of their months, such period could never arrive. Among ourselves, the same mode of expression is employed, by using the term Latter Lammas.

²⁰ *Dog Days.*

These days, so called from the Sun coming in conjunction with Sirius, commence on the 3d of July, and end on the 11th of August.

²¹ *Ember Days.*

Pope Calixtus, in the third century, ordered Ember days to be observed in the Christian Church, to implore the blessing of God *on the produce of the earth, by prayer and fasting*, and he appointed one day in each season of the year for this purpose.

²² *Septuagesima*

is a Sunday dependent on Lent, and is the third Sunday preceding Quadragesima, which is the first Sunday in Lent.

²³ *Rogation Day.*

Rogation Sunday receives and retains its title from the Monday, Tuesday, and Wednesday following it, which are called Rogation days, derived from the Latin ROGARE, to beseech; the early Christians having appropriated extraordinary supplications and prayers for those three days, as a preparation for the devout observance of Holy Thursday. This day is dependent on Easter.

²⁴ *Old Chronicle.*

The Almanack.

²⁵ *Old Mortification.*

Ash Wednesday.

²⁶ *Shrove Tide.*

The term Shrove, so called from 'shrive,' the Saxon verb, *to confess*. Shrove Tuesday having been the most

solemn period of confession, was also called **CONFESSION TUESDAY**, or **SHROVE TIDE**, confession time.

²⁷ *Lord Mayor's Day.*

This day, on which the New Lord Mayor of London enters on his annual duties, is generally devoted by the citizens to feasting.

²⁸ *The Lord of Misrule*

was an officer chosen by the Court in former times, who regulated all the pastimes and festivities of the Christmas holidays.

²⁹ *Candlemas.*

In the Romish Church, this day, which is the feast of **THE PURIFICATION**, is celebrated by lighting the Churches with candles, in allusion, it is said, to Simeon's expression, of the Saviour's being 'A LIGHT TO LIGHTEN THE GENTILES.'

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